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The Non-Subscribing Presbyterian

No. 322. JULY, 1933.

TRUTH. BEAUTY. LOVE.

"Each is itself, yet each the other twain."—Celtic.

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BALLYHEMLIN MEETING HOUSE—CENTENARY OF CONGREGATION.

SALE OF WORK

In the ORANGE HALL, BALLYHALBERT, on THURSDAY, JULY 13th, 1933, at 2-30 p.m.

To be opened by MISS McKELVEY, Glastry House.

Stall of useful and Fancy Articles, Embroideries, etc., Cake Stall, Stall of Fruit, :: Vegetables and Dairy Produce, Amusements, Refreshments, etc. ::

The Sale of Work has been promoted by the young people with the desire to raise funds for necessary work connected with the fabric, and they invite the presence and support of friends.

NOTES AND NEWS.

Rademon congregation has given great encouragement to the denomination in the very successful special services on May 21st, in connection with which a sum approaching £175 was collected.

* * *

Mrs. Turner has had a rather serious accident in breaking her leg, which was caused by a fall, in the hall of Templepatrick Manse. We are assured of the sympathy of our readers with Mrs. Turner, and with our previous Editor—the Rev. Alfred Turner, and their household at this trying time.

* * *

The first Sale of Work in connection with Ballyhemlin will be held in he Orange Hall, Ballyhalbert, on July 13th, at 2-30 p.m., to be opened by Miss McKelvey, of Glastry. The promotion of the Sale of Work has been undertaken spontaneously by the young people of the congregation to raise funds for necessary work connected with the building. As the 13th is a holiday, following on the 12th, it is hoped that it will be possible to enlist the presence and patronage of friends of Ballyhemlin.

The sympathy of the denomination is with the Rev. G. J. Slipper of Newry, and the Rev. J. McNeill in their serious illness, and with Mr. Senior of Stanhope Street Mission, Belfast, who has had a stroke. We realise what the care and responsibility mean to Mrs. Slipper, Mrs. McNeill, and Mrs. Senior. The Rev. J. A. Kelly, who has never spared himself in the work, is again among us, after having been laid up for a period.

* * *

At the Conversazione on June 13th, a gentleman was present, who perhaps is the only one living, who had seen Dr. Cooke and Dr. Montgomery in a room together.

* * *

"Comparative Religion" forms now an essential part of theological training for many denominations, and in the British Commonwealth, in which every great religion is included, such study has a practical political value. We are aware, for instance, that "behind the scenes," such as in committee in years past, in the endeavour to get a clear understanding of Indian conditions preparatory to legislation it has been necessary to

study racial matters, with which religions are inevitably bound up. Some years ago the attitude of Christianity, even in its more liberal sections, towards the religions of Asia was almost entirely one of antagonism, and the presentation say of Hinduism or Buddhism or Islâm coming from mission sources was of a strongly biassed description. We are glad to observe that there is a complete change such as is indicated in "The American Layman's Foreign Missionary Enquiry," of which we have a brief summary before us, e g.—"It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion. It is his primary duty to present his conception of the true way of life and let it speak for itself." The danger to which it now behoves all religions to present a united front is the concentrated and determined atheistic effort to exterminate religion in every shape and form. Equally dangerous is the widespread indifference and lethargy to religion which seems to have overpowered the vast majority in the populations.

* * *

We are within the tercentenary of Sir Christopher Wren, who was born October 20th, 1632. When Christopher was born his father, Dean Wren, had had his rectory at East Knoyle, Wiltshire, burned down. As a youth Christopher is described "this miracle of a youth," "the rare and early prodigy of universal science." At the age of 25 he was a professor of astronomy in Oxford, D.C.L. of Oxford, and LL.D. of Cambridge. He was one of the founders of the Royal Society in 1673, and President in 1680. How he came to have his practical knowledge of architecture is not known, but his genius in that direction is witnessed to by St. Paul's and so many churches and public buildings in London and elsewhere. Preaching is not the sole object of a church's existence, the building itself, architecture, music, and all the rest that goes to aid devotion are combined in the symbol of the Church. "He was a profoundly religious man and tried to express the Divine attribute in stone, eternity, stability, order and proportion, grace and beauty." (" peculative Masonry.")

* * *

Published on the **Fifth** Saturday of the month. Copy should be in before the **22nd** at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

BELFAST FIRST PRESBYTERIAN CHURCH.

The 150th Anniversary of Meeting House was celebrated by special services; June 4th the Rev. Dr. Drummond of Oxford preached morning and evening, and on June 11th Rev. H. J. Rossington M.A., B.D. The evening service was broadcasted and on Tuesday evening, June 13th, by invitation of Rev. R. Nicol Cross, minister of the First Presbyterian Church, Rosemary Street, Belfast, and the Church Committee,, about three hundred guests assembled at the Carlton Hall to take part in the celebration of the 150th anniversary of the building of the present church. The guests included many ministers of other denominations.

The keynote of the celebration might be expressed as being the desire of the Unitarian Church the world over to work hand in hand with other churches in a world-wide co-operation for the advancement of Christianity.

Mr. Nicol Cross, in his address of welcome, stressed this point, and said that the Church which he represented had been second to none in the rendering of free homage of the spirit to the common Master. "Small community as we are," he said, "our platform is a big one, and we are animated by the same idea of the other Christian Churches—to create the Kingdom of God on earth."

Rev. H. J. Rossington, who was minister of the Rosemary Street Church for twenty years, referred to the presence of so many ministers of other churches at the meeting.

"This is one of the most hopeful signs of the times," he said, "this getting more and more together and learning more and more to understand each other. Religion is not played out; on the contrary it is coming into its own and the world is expecting religion to solve the world's problems. People have lost faith in conferences and our hope lies in in the Christian religion. And here lies our opportunity."

Rev. D. Frazer-Hurst, Belfast, said that other churches very cordially and sincerely recognised the members of the Unitarian Church as fellow-seekers after the truth and fellow-travellers on the road. "Time is a great healer," he said, "and in the past 150 years many of the asperities which roughened the early youth of your path have been smoothed out.

"We can quite ungrudgingly congratulate you on your work, for in these days we need to draw together."

"None of us need be ashamed to acknowledge that we have learned a great deal from

one another. I have yet to meet a man who would not acknowledge that he had not received benefit from the great writers, thinkers and scholars of your Church."

Rev. Alfred Hall, President of the General Assembly of the Unitarian Church, spoke of the inspiration and guidence Unitarians had received from the learned Divines of other Churches. "I am personally deeply indebted to the writings of the Primate of All-Ireland, Dr. d'Arcy, whom I regard as one of the greatest thinkers of the age."

Rev. John Begg, Moderator of the Non-Subscribing Church, also spoke.

Before the meeting tea was served in the Carlton Restaurant.

LARNE'S FIRST MINISTER.

Thomas Hall—1646-1695.

Thomas Hall came from Scotland as an "expectant," or licentiate, and was soon called to Larne. Little is known of his early days, but he was about 26 when he settled in Larne, occupying the parish church and receiving the tithe—for at that time Presbyterianism was in force in Ulster. Cromwell and the Independents put an end to this probably owing to the protest of the Presbyterians against the execution of Charles 1st, and the refusal of the ministers to swear allegiance to the new Government. Mr. Hall was in Scotland at the time action was taken and stayed there until the Government relaxed their attitude. He may have made short visits to Larne, but in the winter 1649-50, he preached in Erskine, near Paisley, and on the 2nd November, 1653, he with four other ministers at Maybole, near Ayr, signed a paper stating they were banished from Ireland for loyalty to the King. He seems to have returned however in 1654, for he was one of those who attended the "Meeting of Antrim" at Broadisland, 11th October, 1654, the first meeting of which there is an official record, really a Presbytery meeting. The ministers however were subject to persecution and performed their duties privately. In 1661 Mr. Hall was one of a deputation to Dublin to present a petition asking for freedom to preach the Gospel and complaining of their treatment by the Episcopals, but the petition was not presented despite a long wait, no opportunity being given them. In 1663 he was obliged to again cross to Scotland being unjustly accused of conspiring against the Government. Apparently establishing his innocence he returned to his congregation in 1664. In 1668 the Larne congregation started to build their first meeting house, a very humble one with a thatched roof, our present church in Larne occupies the site. In 1672 Mr. Hall and Rev. Patrick Adair were asked by their brother ministers "to use diligence about the history of the Church." Mr. Hall however seems to have left that entirely to Mr. Adair. Previous to the reign of William 3rd the Presbyterians of Ulster performed their official business through several meetings, or what are now Presbyteries, Antrim, Down, Tyrone, Route and Laggan. Later a general meeting of all was called Synod. The first meeting of the Synod was in 1690, but there is no official record. The second meeting held in April, 1691, appointed Mr. Hall Moderator, and at the third meeting in Antrim, 30th September, 1691, he preached a sermon on the text—"My vineyard, which is mine, is before me." The Synods in those days met half-yearly. At the time of his death he had just completed an explanation of the "Shorter Catechism." His son Gilbert of Edinburgh, published this in 1697. Mr. Hall seems to have had a very good collegiate education, his brother ministers several times asking him to revise M.SS. or give his thoughts in writing on several subjects. His long experience and ability is favourably commented on by Adair and others.

SUNDAY SCHOOL CONFERENCE.

This is the real big meeting of the Non-Subscribing Presbyterian Church in the course of the year, and on this occasion it was truly a Pentecost, for next day was Whitsunday, and the Holy Power came with fullness, for Nature was at her loveliest in "sweet Moneyrea," with its "preaching hoose and its teaching hoose and its minister's hoose between;" and there was the magnetization of hospitality, friendship, good will and the accord of all of one mind and in one place. The most cheering feature of the occasion was the presence of such a large number of young men and women, as well as those ripe in years who will remain at heart Sunday scholars to the end of the chapter.

The Meeting House, described as "one of our old historic churches" had renewed its youth, for it was there spick and span, beautified and renovated. It is one of the meeting houses where it is possible for the speaker to

address three congregations in one, or one in three; and they enter from the North, the South and the West; and like the announcing of banns of marriage, and after turning towards each portal in succession the speaker called three times, "Can you hear me?" he proceeded with his address on "Other Peoples' Children." The Rev. Bertram Lister, M.A., evidently knows something "aboot the bringin' up o' bairns." The Moderator having with fitting dignity disposed of the preliminaries, part of which was the distribution of prizes to the successful essayists, who were mainly from the country, though Stanhope Street Domestic Mission did well, the Rev. J. H. Ewbank, B.A., B.D. again being the assessor. The lecturer was introduced as an old friend of the Moderator's, who in days gone by had played golf with him. The address was given with a lightness of touch which made it easy for all to follow, yet it was a very important address, because of vital problems dealt with, especially in the section dealing with adolescence, the age when a boy is becoming a man, and the gi l a woman. In the early stages it was necessary to understand, as the child understands, for to the young child the world is a new place, and the mind is unfolding and energies awakening, and much naughtiness is due to the energy having turned the wrong corner. A very great deal of wisdom was packed into the space of the hour. Moneyrea rose to the occasion in the provision of good things laid out in the schoolroom, and it will be a Conference to be remembered as being most harmonious and successful. ULLIN.

REVIVAL.

In the Draft Report of the General Purposes Committee, presented to Synod will be found a paragraph which reads :—"The suggestion of the District Committee of the Women's League to make the June meetings an occasion to which representatives from across the water should be invited, has been met to a certain extent by the celebrations in connection with the 150th Anniversary of the present Meeting House (First Presbyterian Church, Belfast), when distinguished representatives from England took part." The occasion was one which concerned the N.S.P. Church as a whole, as well as the particular congregation at whose invitation the large company assembled in the Hall of Mirrors, not at Versailles ; but, at the "Carlton" in Belfast.

"Enthusiasm" is a word apt to become hackneyed in connection with revivals. On the occasion of one of these in Belfast, a number of ministers from the Holy Land of Presbyterians were accomodated in one of the smaller, quiet comfortable hotels, and were breakfasting one morning when a well-known D.D. entered the room and was hailed with acclamation—"Sit down, Doctor, and have some breakfast !" "No, thank you !" was the reply, "I have had an enthusiastic breakfast!" There was a roar of laughter, for the hit was obvious. But the Conversazione had all the enthusiasm of a revival, and that for many reasons. The roots of life strike deep in an old church ; pews of over a century become vibrant with memory, as a Stradivarius becomes vibrant with music ; the tender associations of "home" circle round "the venerable House," of which the magnetism of thought and prayer has almost made a living thing ; in the words of the prophet :—"For the stone shall cry out of the wall, and the beam out of the timber shall answer it." Friends from far and near came to renew old acquaintances, and there was handshaking and greetings and happy laughter; and cordial hospitality. The music was worthy of the occasion, and the addresses from the platform could not have been surpassed for denominational interest. The minister of the congregation was its eloquent spokesman. The President of the Assembly of Unitarian and Free Christian Churches, brought with him the currents of good-will from all over the world. "The International Association for the Promotion of Liberal Christianity and Religious Freedom," of which for a brief while at least, the meeting was made to feel itself a part, includes twenty-five million people. If there are only twenty-five people in your Meeting House next Sunday, then think that each one present, represents in the world outside a million. "Lift up your heads, rejoice !" If everyone of the 25,000,000 gave a penny to the President's Fund, he would have not only 300,000 shillings for which he is asking, but close on seven times that amount Do we understand what this vast number of people means? It means that if they were all of one mind and one accord, they could carry the world with them ; the old outworn ideals would be shattered, and new life to build new forms of civilization, and of worship would be set free.

We are Non-Subscribing Presbyterians, but there are other types of Non-Subscribers as well. The Archbishop of the Phillipine Islands has brought a large number of his following with him, into fellowship with us.

He appeared before Dr. Bradley's congregation in Chicago in cope and mitre. The Church of Yugo-Slovakia keeps its episcopate, as does Hungary, all demonstrating 'unity in diversity." The Moderator in suitable terms conveyed the good wishes of the Church to the congregation. The previous pastor, Rev. H. J. Rossington told a good one in the boy's answer about America, "that it was a place where they put people to death by elocution;" and told of the good terms the various denominations in Birmingham were on. Mr. Rossington had dined with Bishop Barnes, and arrayed in cassock and surplice had taken part in a ceremony in a parish church. Yet Birmingham was the place where the Unitarian Meeting House was burned to the ground, and Dr. Priestly's house was wrecked, his scientific apparatus and books and papers destroyed and scattered along the roads by the mob. The Priestly Centenary has just been celebrated.

Every denomination has its great names and traditions and every one has had its own part to fulfil, for Truth would be a small thing if it could all be expressed in one aspect. Our watchword to-day, as in the past, is "Civil and Religious Liberty all the world over." ULLIN.

A LINK WITH DR. MONTGOMERY

The passing of Mrs. Annie A. Kidd, at Bognor Regis, severs an interesting link with the famous Dr. Henry Montgomery, Unitarian pastor of Dunmurry and headmaster of the English Department of the Royal Belfast Academical Institution. The widow of Frederick William Kidd, M.D., of Dublin, she was a daughter of the late Mrs. Crozier, of Eglantine Avenue, Belfast, and a granddaughter of Dr. Montgomery. Curiously enough, I spent Saturday afternoon with a Belfast octogenarian who has a clear recollection of Dr. Montgomery although 67 years have passed since the great controversialist died. Dr. Montgomery figures in Ulster history as the opponent of Dr. Cooke in the Arian controversy. When the great struggle had died down, Dr. Cooke paid his oppponent the magnanimous tribute that "Montgomery had the greatest command of the English language of any man living." Among the great concourse at Dr. Montgomery's funeral stood, with uncovered head by the entrance gate, the stately figure of his former rival and opponent, whom in later years he had often met in amity and friendship—gazing with pale face and solemn eyes upon the coffin of Henry Montgomery as it was slowly borne past.

A Pen Picture

A vivid pen picture of Henry Montgomery is fortunately available from the pen of the late Rev. John A. Crozier, who wrote :—"Not only his tall form towering a full head and shoulders above his fellows, but his breadth of shoulders, long arms, shapely hands and well-proportioned limbs, formed a striking sample of manly vigour ; while his massive head, penetrating grey eyes, and expressive features indicated the corresponding greatness of the intellect within. His complexion was fair, his hair and whiskers were of a light colour, changing to grey in later years. His dress was always neat and also distinctive. His broad-brimmed hat, carefully arranged cravat, ruffles, and diamond breast-pin, coat with side pocket, silk vest, knee breeches, watch ribbon and seals, ebony staff, and tasselled Hessian boots reaching nearly to the knees—how familiar that form and attire to several generations of old and and young, along the roads of Dunmurry, and the thorougfares of Belfast, Dublin, and London ! He ever excited attention, and once seen was never to be forgotten. Affable and easy of access, his aspect was althogether trust-inspiring, and it was sweet to see the confidence with which children would come to him and familiarly prattle at his knee."

Minister Criticism at Scots eneral Assembly

"There are far too many women in the pulpits already," declared the Rev. J. M'Millan, of Glasgow, speaking at the General Assembly of the Church of Scotland in Edinburgh during a discussion on the place of women in the Church.

To be a minister of the Church of Scotland, continued Mr. M'Millan, one needed to have "the constitution of an elephant, the skin of a rhinoceros, and the heart of a lion. Any Assembly that would ordain a woman—that creature who sighed like a saint, suffered like a martyr, and loved with the zest of a seraph—to the ministry must have a face of brass." He believed that it was a reversal of the Divine order. God wanted His Church a man's Church.

REMONSTRANT SYNOD.

Non-Subscribing Church Meeting in Belfast.

NEW MODERATOR ELECTED.

The Ulster Remonstrant Synod of the Non-Subscribing Presbyterian Church in Ireland met in the First Presbyterian Church, Rosemary Street, Belfast, the Rev. J. H. Ewbank, B.D., the retiring Moderator, presiding.

Mr. Ewbank said the work of the past year had gone on quietly. They congratulated the minister and congregation of Ballyhemlin on having reached the centenary of the church. It was a matter of regret that Rev. Joseph Miskimmin, Glenarm, had had to relinquish his charge, due to failing eye-sight, after a period of devoted and conscientious service, and he was sure they all wished him a quiet eventide. Mr. Ewbank also made sympathetic reference to the Rev. George Slipper, Newry. who had been laid aside by illness.

Rev. Thomas Munn, Cairncastle, was elected Moderator for the ensuing year on the motion of Rev. D. J. Williams, Killinchy, seconded by Rev. John Barron, Ballyhemlin. In the course of a brief address Mr. Munn returned thanks for the honour that had been conferred upon him.

Rev. J. Glynne Davies, Comber, was appointed clerk to the Synod, and Rev. D. J. Williams assistant clerk.

A resolution of thanks was passed to Rev. J. A. Kelly, Dunmurry, for his services as treasurer during many years. Mr. Kelly had announced that he wished to retire from the office.

LIBERTY OF THOUGHT.

Rev. John Begg, Larne, Moderator of the Non-Subscribing Presbyterian Church in Ireland, who preached at the special service in the First Presbyterian Church, Rosemary Street, said it was for the Christians of the next generation to realise, if they could, the blessedness of being free-born, of being born to that liberty of the sons of God into which their fathers had been called. It was for them to realise also the privilege of having begun their life and lived it under the influence of the Gospel, and of having been spared the awful struggle through which the moral heroism and self-sacrifice of their fathers had had to fight. As they knew, birth privileges were not always so well appreciated as those which they had won through personal effort and cost. The history of the Christian Church was a history of continual aggression upon the spiritual liberties of Christian subjects. He reminded them of the gradual but persistent growth of dogmatic theology through the first four centuries, till faith was lost in creeds and not only liberty of thought, but even the desire of free thought, seemed to be extinguished. He spoke also of the outbreak of the Reformation, which, in its very act, asserted the inalienable freedom of souls true to God, and of the consequent deplorable spectacle of the leaders of the Reformation presumptiously measuring the liberty of the thoughts of others by the extent of their own conclusions, and endeavouring to shakle the conscience of Christendom by putting it under the guard of Synods within the Church or of crowned heads and Parliaments above it.

Mr. Begg referred to the re-assertion of their Christian franchise, and reminded them most pointedly of the well-known history of their own Non-Subscribing Presbyterian ancestors who, in asserting their right as Christian men, yet sought to worship in unity and spirit the God of their fathers. He urged them not to misuse their freedom and outlined the principles on which they based their belief.

"THE PROGRESSIVE OUTLOOK."

The Moderator (Rev. J. J. Magill) presided on Wednesday night in Rosemary St. Church, when the Rev. E. Savell Hicks, M.A., delivered a lecture on the above subject.

The Rev. E. Savell Hicks, M.A., in the course of his lecture on The Progressive Outlook pointed out that the whole angle of vision on humanity and its prospects and hopes had undergone a revolutionary change in the last century. The old theory that the world was the centre of the universe had been shattered. That former theory of things had included the view that the world and humanity itself were not progressive in our modern sense. It was good and had mingled, and the mixture was a fairly compact one. It was no use expecting that children of wrath labouring under the evil inheritance of Adam and Eve, could really be capable of anything worth while save by a miracle of grace. It was true that eventually the whole boiling cauldron of events and personalities would be skimmed and strained.

But when the Kingdom of Heaven came on earth, that also would take place with all the dramatic effects of the Day of Judgement. Perfection would be imposed by angelic hosts descending to sort out the wheat from the chaff.

He proceeded to contrast with the modern scientific gospel of gradual progress, which is also becoming the religious gospel of spiritual evolution.

The drama from the modern view point is progressive and the Great Playwright God Himself.

After dealing with various practical applications of their principle to modern life and modern problems, its modifying influence on Theology, philosophy, our outlook on history and social development, he pointed that Jesus was confronted with the direct question when should the Kingdom of God come on earth, and His reply was exactly in line with the reply given of modern unlightened thought. That kingdom Christ told his contemporaries in effect, would not come with heavenly signs and wonders from outside; it would dawn on earth gradually, as it became a practical and working ideal in the hearts of men—"The Kingdom of God is within you."

The churches and nations of the world have disregarded his words for 1900 years. They have had wars and persecutions, martyr fires and inquisition tortures. They have had to legislate it into existence; to compel happiness and prosperity and goodness to arrive by revolution and by Act of Parliament. They have, in short, had everything save the one thing needful—the rearing of a race of people with the Kingdom of God *within them.*

The new gospel of gradual development was already influencing or changing the religious and social outlook. It should teach in a larger spirit of tolerence, a greater patience and a larger hope.

The trouble is that we are still hypnotised by the old catch cries, and the old theories. "Human nature is human nature." "What is the use of clamouring for peace? war is an ineradicable instinct in human kind." "What we want is another war." "History repeats itself."

And the reply to all this is that human nature *has* changed, or changing, and will change, thank God, still more. There are thrivings of heart in the direction of world peace such as we have never seen before, despite all the sabre rattling pessimism.

Countries will prosper where Christ's gospel of work and brotherhood comes *out* of the churches and chapels conveyed thence in the hearts of men and women, and finds its way as a living reality into factory and field and shop and home. It is individuals who count in the great effort for real progress, and the practical problem for the pratical Christian to-day becomes that of striving to do his or her part in keeping a progressive outlook, living a progressive life in mind and spirit, and keeping uppermost the conviction that we are each of us workers in a progressive world which will assuredly work out its problems under the inspiration of Christ's eternal optimism, and under the providence of Him who is the God of Progress.

Subsidy Fund.—Contributions at present should be addressed to Rev. Alfred Davison, Dromore, by whom they will be gratefully acknowledged.

An Eucharistic Meal.

JOHN XXI, 13: Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

It will be a great convenience if remittances now due are sent to Rev. Alfred Davison, Dromore.

A well-informed authority on Roman-Catholic doctrine, has written that re-incarnation is not a heresy in the great Church and that therefore any member of the Church is perfectly free to hold the teaching of re-incarnation without incurring censure. Fr. Clarke of the Holy Name, Manchester, made a similar statement as far back as 1892, that the Church had never finally pronounced against it. The alleged condemnation by the Second Council of Constantinople, A.D. 594, cannot be sustained.

"Life in the crystal sleeps
Dreams in the flower and tree
Wakes in the bird and beast
Thinks in yourself, and me."
—Dervish Jeludin el Roumi.

FINANCES.

It will be a great convenience if subscriptions now due are sent to Mrs. Slipper, 7, Trevor Hill, Newry.

We are very grateful to the congregations and friends who have contributed to the Subsidy Fund. That fund will still be needed, and the small donations which have come in with the larger sums have been appreciated and welcomed. The somewhat heavy debt on the magazine which had accumulated some years ago, is very much diminished, and we look forward to seeing the little magazine becoming not only clear of debt, but, making a small profit.

Any spare copies that there may be anywhere can always be used locally, in making contact with people, and thereby forming a link, however slight, between them and the Non-Subscribing Presbyterian Church. Friends overseas gladly welcome the magazine

WOMEN'S LEAGUE HOSTEL.

It may interest some readers, especially at this season, to know that one can have a delightful, as well as economical, holiday at our Women's League Hostel in London.

Last year I spent nearly a fortnight there — one of the happiest periods in my life—and found it truly "a home from home." I was given a latch key, and was free to come and go exactly as I liked, getting meals inside or outside, just as suited myself. In addition to its many advantages, its great attraction to me is the opportunity it provides to meet co-religionists from all over the world. During my visit, there were al o staying there—an Indian lady, one from Australia, two from Canada, one from the Liverpool and one from the Manchester districts ; so with Miss Hermann (Hon. Warden) from South Africa and myself from Ulster, we made a mixed, and very happy, empire party.

I consider this opportunity to make friends, and freely exchange views, with distant members of our faith to be of inestimable value to our people; and I will be glad if, through your paper, you can let the women of our churches realize something of what the League Hostel may mean, and do, for them.

Belfast. M. ARMSTRONG.

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

REVIEWS.

When Jesus was Twelve,—By Joyce Gow, Lindsey Press—9d.

"A Modern Mystery Play for Children," originally designed for a class of five boys and seven girls, it is an exquisite piece of work, presenting the essence of the Gospel, in a brief form, not only to boys and girls but to those of riper years. Well-known parable sayings such as "leaven in the meal," "the lost sheep," "treasure hid in a field" are all skilfully woven into the story. The Place: Joseph's house in Nazareth Time: April, A.D., 12. A few days after the return of Joseph and Mary from the Passover at Jerusalem. Two children of a neighbour, a shepherd, have come in, and one of them Ruth, teases the sisters and brothers of Jesus by saying—"Your Jesus got lost," and his big sister replies—"You'd never guess where Jesus really was when Mother and Father went back to find him—*In the Temple!*" Such a thing is a great wonder to the young friends of Jesus, and more so to Mary; and Jesus talking to her about the adventure says—"My dream will grow, Mother—like the leaven working in your flour, like the mustard seed which Father sowed in the garden. It was smaller than all seeds, but it grew and grew and became a tree."

The Problem of Evil,—By G. J. Sparham. *Ancient Safeguards of Civilization,*—By R. Travers Herford, B.A., D.D.—1/- each, Lindsey Press.

MR. SPARHAM makes selections from various writers, past and present, confronted with the problem of evil, and passes in review various schools of thought, traditional Christianity, Christian Science, Gnostic, Stoic, the modern Theosophical. Occultism, primitive religion, Hindu philosophy, and dismisses them all as inadequate, and finally comes to the conclusion, which we venture to say is not altogether foreign in some of the systems he rules out of court, viz: "That evil, in so far as it is evil, is not ultimate in its nature, but only contingent on the incompleteness of the process from which it is being, or may be increasingly removed."

DR. TRAVERS HERFORD'S Essex Hall Lecture rose to the occasion, and those who heard it signified by their prolonged applause, their appreciation of the address, as one worthy of high rank in this outstanding series. Three great factors which have contributed to the building up of our civilization are considered, and being constructive they are also

protective. The persecution of the Jews at the present time, brings to mind the service which that race has rendered to the world. It gave us the Bible, it gave us Jesus Christ. It has supplied wise teachers and leaders, and Dr. Herford deals with the Talmud, a book sacred to the Jews themselves, which has a very interesting history. His three headings are (1) the Closing of the Talmud; (2) the Consolidation of the Catholic Church, and (3) the Codification of the Roman Law. A great deal of information valuable to preachers and teachers is contained in this little book, which is the cream of a great scholar's life work.

OBITUARY.

We deeply regret an error which appeared in the Obituary Notice of the late Mr. James McKisack, in last month's number. York Street was named instead of First Presbyterian Church, as his congregation.

REPORTS.

Rademon.—On Sunday, May 21st, 1933, special services were held, the preacher being the Rev. W. H. Townley Tilson, M.A., of Greyabbey. In the morning there was a large congregation present; in the evening the ancient Meeting House was filled to overflowing. Altogether the occasion produced collections amounting to £175.

Holywood.—The Sunday School scholars had their annual treat on Saturday, June 10th, when a party of over 60 journeyed to Newcastle. With fine weather, a very enjoyable time was spent.

June 13th, 1933.

The world still exists. It was prophesied that it was to come to an end yesterday, and one poor chap, fully convinced of the truth of this, gave up a job worth £500 a year, and to-day will find that so far as that is concerned the end has come. If he had looked in the margin of his Testament, he would have found that "end of the world" means "end of the age." There have been cataclysms in the world's history and continents have disappeared where oceans now roll, but, still the world goes on.

You may revel in philosophies, in great thinking of great people, but you must have your own thoughts, distinct and individual. *You must become yourself.* Every philosopher, every great thinker, every magnificent individual is different from you, and no matter how good they may be you must not be content to remain a copy of anybody. You must know your own self and become that self. That is why it is dangerous to read books; it is dangerous to believe in teachers; it is dangerous to follow authority or leaders. But it is no less dangerous not to read books: it is no less dangerous not to study; it is no less dangerous not to pay attention to authority The true course as I conceive it, is the great middle way, taking advantage of everything, but not allowing yourself to be enslaved by anything. Everything is dangerous until your thoughts become king of it.

DR. ARUNDALE.

The Veterans' Assembly at Geneva concluded there were two untried ways to reduce the chances of war. One was to eliminate the private manufacturer of ammunitions, the man who thinks so much of money that he will hire agents to wreck the strivings of nations to reduce arms. The other means was to take the glory out of war in children's minds.

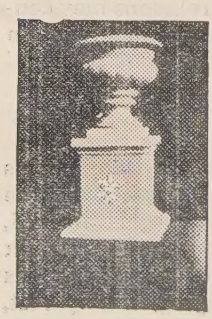
A man who had spent over 20 years writing business letters in the usual business jargon was called upon to say grace. For a moment he was nonplussed, then he rose and said—"Dear Lord, we thank Thee for all Thy favours of recent date. Permit us to express our heartfelt gratitude. We trust we may continue to merit your confidence. Assuring you of our prompt attention to any requests you may care to make, and trusting that our above-mentioned amicable relations may continue, we beg to advise that we thank you in advance for your anticipated favours. Amen."

O Lord, support us all the day long of this troublous life till the shades lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work done. Then, Lord, in Thy mercy, take us home; grant us a safe lodging, a holy rest, and peace at last.

Modern Thought has discovered the Holy Ghost. *He* is the life within the world-process. We venture to define Him as God in His Time-aspect. His function is in the field of operation, but His nature is of the eternal order which works through change without being affected thereby, as the life-processes in a seed are the same whether they manifest in this form or that. But this view of a world which is the seat of an operating, ceaselessly active, ever-progressive Deity, uniquely creative, the revealer in form and matter of the infinite creative potencies of the eternal world, working all the while within the eternal order, for there is to that order no "without"; ever turning potency into actuality by struggle, experiment, failure, loss and ultimate conquest; often beaten but never really defeated, an *experimental* God, making all experience subservient to His endless ends, and revelling in conflict as the mightiest of all his weapons; of such a view mediaeval theology had not the remotest glimpse. It belongs to what we may fitly term the Era of the Holy Ghost. That era began in religion when evolution as a key-doctrine in the science of human and sub-human life first dawned on the human mind. The Holy Ghost is the Power behind evolution.—"Christianity Reborn."—Charlotte E. Woods.

THE EVENING MEDITATION.

Let never sleep thy drowsy eyelids greet
Till thou has pondered each act of the day;
"Wherein have I transgressed? What have I done?
What duty shunned?"—beginning with the first
Unite the last. Then grieve and fear for what
Was basely done; but in the good rejoice.
—*The Golden Verses of Pythagoras.*



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